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# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, AUG. 23, 1906

NEW SERIES VOL. VIII. NO. 34.

## GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institutions on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 .....	\$ .....
Cash by Nov. 1, 1907 .....	\$ .....
Cash by Nov. 1, 1908 .....	\$ .....
Cash by Nov. 1, 1909 .....	\$ .....
Cash by Nov. 1, 1910 .....	\$ .....
Name .....	.....
County .....	.....
Post Office .....	.....
Church .....	.....

The happy, vigorous and useful Christian life is that in which one sincerely desires to know God's will and honestly purposes to do it in all the relations of life—towards God, towards himself and towards his fellow men.

It is claimed that whisky gives brightness to the intellect and courage to the heart. But no real man should desire to carry his brains in a bottle or buy his courage in a jug. There is only one thing that any man can do better with whisky than without it and that is to get drunk.—Senator Carmack.

The man who derides all creeds and abstracts of faith—such, for instance, as articles of belief, covenants, etc.—asserting that the New Testament alone, without note or comment, is the embodiment of all that is needed for human guidance, is simply more bumptious than sensible. However, it is sometimes a cloak for liberty, if not libertinism, and always smacks of heresy.

The home-coming of the two Gambrells, J. B. and J. H., and that of Brother Searcy to our Convention was a "happy hit" for them and us. In the past they have done good service for the Master in our ranks, and will always be rated high in our es-

teem, both personally and for their works' sake. Their excellent words, both in public and private, will long be remembered and never cease to do good.

The magnanimity of Maj. Dreyfus is certainly phenomenal, even of the colossal sort. After being thoroughly vindicated from the charges of treason, of which he had been fraudulently convicted, he declined to sue for damages, to which he was clearly entitled, saying, that his honor had been cleared and that was enough. The French nation has done itself great credit by honoring Col. Picquard and the memory of Zola—friends in need and in deed.

The plea against giving for the support of the old and disabled preachers that they were improvident and wasteful in their earlier years is more than offset by the fact that the least evidence of greed on their part in the way of collecting their dues, or closeness in contributing, had the effect of turning the people against them, and themselves out on the commons. Preachers are trained to cultivate and teach leniency and liberality. How can they practice otherwise?

Charles Wagner of the "Simple Life" sets Mr. Roosevelt down as a man "equal to all emergencies", which goes to show how shallow one's study of another may be, and how far from the truth opinions thus formed may be. Had the President been such a man he would not have been entrapped into the Booker Washington incident. And even when in it he would have gotten out of it by an ingenious, even a beautiful, explanation, and thus saved the nation a social, almost a political, cataclysm.

In circuit court at Macon July 5, Judge Cochran imposed a fine of \$500 and 90 days in jail upon 250 citizens, "many of them prominent socially and church members", for playing poker and shooting craps. Upon their agreement to pay \$100 each, he suspended the penalty of imprisonment on good behavior, and gave the gamblers a terrific roast on the evils of "gambling." If our city officials would follow his example, and go for the respectable sportsmen, and not only mainly for revenue on negro crap shooters, the evil could be largely abated, if not suppressed.

The expected has occurred. No one ever thought that ex-Chancellor Fulton of the University of Mississippi would remain in a subordinate position in that institution. He has accepted the presidency of the Miller School, near Charlottesville, Va., an institution founded on the bequest of Mr. Samuel Miller, a wealthy Virginia philanthropist, in 1859, for the agricultural and mechanical education of the youth of Albemarle county. In 1875 this school had an endowment of over \$1,000,000. Mr. Fulton will enter upon his work some time in September. His friends will wish for him congenial work and large usefulness in his new field.

The Ram's Horn says:

The Lord looks at the hearts, not at the

hats, in the church.

A little talk with Jesus is worth a lot of talk about Him.

The honorable man will always honor the things that are honorable.

You can always tell a hog, even in a silk hat, by the way he roots for dirt.

The social for revenue only does not promote the righteousness of the church.

Every weed that comes to fruitage is to remind us that good seed is not barren.

Every man is more closely related to his Father above than to his parents here.

You cannot eliminate selfishness by legislation, but you can sometimes check its speed.

If you are God's child you will not double up your fists at any of the rest of His family.

By the time you have boiled your faith down to a form you have taken the life out of it.

They often find the wellspring in the wilderness who seek the wanderer there.

Nothing will give you a better outlook on this world than some skylights to heaven.

A man gets little nourishment out of the Word when he reads it only to find shot for saints.

It's no use praying God to come into your heart when you are spreading the table for the devil.

People who say they go out to look for God in nature are apt to leave their guide books at home.

## Soul Growth.

Newell Dwight Hillis.

It has been said that "the manufacture of souls of a good quality is the first business of a great republic." Now, souls of a good quality are not manufactured, but grown. If we should distinguish between souls of bad quality and souls of good quality, we would say that these latter are wise, just, happy, self-sufficing and Christian.

The man is wise—toward all truth in books, in nature and in life. The man is just—his feet run along those highways of law which God has set up for the soul's progress. He is happy—that is, he is in harmony with his own record, his conscience and his God. He is self-sufficing—that is, he is equal to all the emergencies of life, and with a surplus of strength he thrusts his broad shoulders under another's burden, and carries that in addition to his own.

But all these signal qualities are growths; they are not suddenly thrust upon men. Indeed, Christ's every parable regarding the Christian life is one which interprets it as a growth.

The kingdom of character is a "seed." But the wild grass grows into the rich barley. The wild thorn becomes the red rose which is double. The wild orange, bitter and acid, becomes the orange which is seedless and full of sugar. And the kingdom of heaven is planted in the soul as a seed, and slowly grows and expands to its full size and fruitage.



Aug. 23, 1906.

## The New Testament Evangelists.

H. A. Venable.

I am requested by a highly esteemed brother to give in an article, the "work of an evangelist," as set forth in the New Testament. I am not certain whether the brother knew of the difficulty involved in complying with his request. The presumption is that he makes the request from an earnest desire to learn from me, what he could not get without more time and trouble than is necessary in the reading of what I shall write. I suppose the request is inspired by the growing interest in evangelism, as manifested in our Conventional gatherings, and set forth in reports and recommendations of committees, and in the speeches and articles which these reports have called forth.

The word Evangelist occurs in only three places in the New Testament. These are sufficiently brief to warrant their appearance in this paper: "And entering the house of Elisha, the evangelist, who was one of the seven who abode with him. Acts 19:1." "And he gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers." Eph. 4:11. "But do thou be watchful in all things, suffering hardship for the work of an evangelist, fully accomplishing thy ministry." 2 Tim. 4:5.

The word is not found in the Apostolic letters, according to the most critical authorities. This would seem to show that the work of the evangelist was one confined to very narrow limits in point of time, and was a gift in the body of Christ to meet special conditions, which soon passed away. In that case the evangelist would be classed among the prophetic ministry of the early church, and has no place in the permanent ministry, as a pastor beyond its primary stages in New Testament times.

3. The meaning of the word "evangelist" is to be determined by its usage. Etymology is of value of course, but does not afford a secure basis for which to rest the meaning of the word. The passages containing this word, from which we are to gather its meaning, are so few that one hesitates to decide positively what it does really mean, and what exactly was the service performed by the evangelist in the New Testament ministry.

In Acts 21:8, Philip is spoken of as "the evangelist," not an evangelist. The word "the" would seem to be used to set him forth as performing a service different from that rendered by others who had been and were active in spreading the gospel of the Kingdom. What that service was, we are left to conjecture. Whether he got this title from his early missionary activities we have no means of determining. Why he should be called the evangelist on account of his early ministry, one can hardly imagine, since many others were doubtless equally active and efficient. These would have shared the title with him. In that case he would have been "an" evangelist, and not "the" evangelist. Perhaps holding on to the etymology of the word, we may dismiss the passage by agreeing to accept Philip as the "gospeler" without deciding just what kind of service he did render, in a great movement, so multifarious and complex in the work required in the conversion of souls, organizing and developing the church life of the baptized and promoting the growth of personal character and life of the believer. All of which would come within the work of "gospelizing."

5. Eph. 4:11 affords us some suggestions

from which one can gather the direction we may go in search for the truth:

(1) We see Paul here places "evangelists" among the gifts, which Christ graciously bestows upon his church.

(2) We observe Paul places these after Apostles and Prophets, and before Pastors and Teachers: "And he gave some as Apostles, some as prophets, some as evangelists, some as pastors and teachers."

(3) Note the Apostle likewise gives the purpose contemplated by the risen Christ in bestowing these gracious gifts. (a) "Unto the perfecting of the saints; (b) for the work of ministration; (c) for the building up of the body of Christ." The circuit of Paul's thought in this passage does not appear to embrace the work of reaching the outlying masses, who are without the word of life. Those lying within the horizon of his thought are those belonging to the body of Christ, members of his church, and within whom the spirit of God is operative. "Until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of his stature of the fullness of Christ", measures the purpose of these gifts.

(4) It appears therefore that the work of the evangelist in this passage is one lying within the limits of converted men, organized Christianity, the body of Christ, baptized believers. The purpose of his labors is not to add to this body, but to edify those composing it. The work of apostles and prophets is brought under tribute to the same complex purpose in the passage now before us. The larger work of the apostles, must be and is fully justified in other passages, but not in this one. So all efforts to reach men, to save souls, to carry the gospel to the last outpost of earth find ample justification, and a compelling obligation in the New Testament and in the leading of the spirit of God. Likewise the special gifts bestowed upon an ever-increasing number of brethren and the success which crown their efforts are tokens of divine approval, and prompt us to undertake great things. But the lifting of a passage out of its connection and requiring it to bolster up even a scriptural doctrine or duty must not be tolerated. The taking of a New Testament word and emptying it of its inspired contents and filling it with a meaning which may be convenient or potent in the advocacy of some cause which is highly praiseworthy, or even divinely imposed is inexcusable, if not wicked. Once more, to conclude that a word must mean in this passage just what it means in that, or that because it means this in Paul's it must mean the same in Peter's writings, is dangerous, and puts all safe exegesis at an end.

(5) But I must not preach. So I stop to remark that the position given the evangelists in Paul's catalog of gifts, standing as it does after apostles and prophets, and before pastors and teachers, may be significant. We cannot be cocksure about it. If he had design in placing the evangelist where he did in the passage, one may see why he selected that order. Under the missionary activities of the early disciples, men and women were converted, and baptized, partial organizations were effected, believers within a given area met together for social worship, and composed the church in that locality. They were without a ministry, pastors and teachers had not yet been developed, the missionary whether apostle or some one else had gone on to new fields. These newly formed churches were partially organized, partially instructed, and prodig-

ously ignorant of much that was indispensable to good order, personal growth in grace and the practice of Christian virtues, to say nothing of the erroneous teaching to which they were subjected, as in Asia Minor. They were only partially "gospelized." The responsibility of perfecting the work, of organization, and of giving the needed instruction in the principles of the gospel, lay with the apostles. Where they could not give their personal presence, they could and did send others, instructed by them and under their direction to perfect these organizations, and have the general oversight and leadership until pastoral and didactic leadership should be developed.

(a) The apostles, primarily bore witness to the great facts of the gospel, the prophets under the inspiration of the Holy Spirit interpreted these facts. (b) The apostles were missionaries charged with the duty not only of preaching the gospel to save souls, but the duty of organizing, those won from sin under their preaching to Christ, into such forms as would make the results of their labors abiding and potent in establishing the kingdom of God on the earth. In the early missionary labors of others they either went themselves, or sent others to see after matters of detail in the organized life of the newly formed congregations. The prophets were men especially gifted "with a wealth of insight" and the power to disclose without reflection the hidden mysteries of the faith. They were producers as well as expounders, they brought forth something new under the inspiration of the Spirit, they were endowed with spiritual insight and magnetic speech, and uttered what came to them through spiritual vision. Their office was not one of ministration or superintendence. The function of an apostle they did not exercise. That was left to the apostles or those sent by them, until such time as a permanent local ministry should arise to assume the duties which the local church life required. The evangelist came in between the apostles and prophets, and the permanent ministry; after the apostles and prophets, before the pastors and teachers. They took hold of imperfectly organized congregations, and completed their equipment under apostolic direction. Their "gospelizing" was in the local church and was of a temporary character. They were the guardians, sent by the apostles to take charge of these local assemblies until they should reach their majority, and come into the rightful exercise of all their prerogatives as self-governing and well equipped bodies.

(6) The passage in 2 Tim. 4:5 is probably of more value in helping us to reach a right conclusion in this inquiry than either of the other two. This appears obvious when it is remembered that Timothy was engaged in his work as an evangelist. It formed a part if not the whole of his labors. I am very decidedly inclined to the view that the contents of both Epistles of Timothy will show that his work was one lying entirely within the limits of the local churches. His work was in the interest of good order, provided for in a duly chosen ministry and a well formulated system of Christian doctrine calculated to promote the healthful growth of the saints, preserve the integrity of church life and overthrow the fatal error of false teachers who were creeping in unawares. The work of an evangelist embraced all these items. These all came under the work of "gospelizing" which this "gospeler" was to do in the fulfillment of his ministry. There seems to be no evidence that Timothy was directing his attention to the outlying and neglected masses. He was

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setting in order the material already brought into the kingdom and laying the foundations deep and broad, doctrinal and disciplinary, upon which the church was to stand and for which it was to stand against the rising tide of false doctrines and shameful conduct. The churches in Ephesus and the adjacent sections were in eminent peril. Nothing but the strong hand of one acting on the authority of an apostle could save the situation. Timothy was this strong hand. The work he was to perform was that of an evangelist laboring within the limits of organized, vascillating and imperiled churches.

(7) Whether there is still a need for such evangelistic labors hardly admit of serious consideration in these days of the New Testament as a source of instruction, and a regular and permanent local ministry.

An evangelist as I understand the New Testament to imply was one coming in between the apostolic and prophetic ministry, and the permanent ministry which was gradual in its development in given congregations. He was charged with the exercise of apostolic functions and was to all intents and purposes the representative of the apostles in the local church. His work ended with the appearance of a permanent local ministry. His work was largely pastoral and didactic. He was not a missionary nor a revivalist, but a promoter of order in the church and growth in the personal life of the believer.

## The Modern Baseball.

The writer is well aware that he is not in accord with many good people concerning the modern game of baseball. But I shall endeavor to discuss the matter with "good will to all and malice toward none."

This game is assuming alarming proportions in this country and at the present rate of progress it will soon take its place alongside the race-track and prize-fight, if indeed it is not already there. This statement is made after mature and deliberate consideration. It is a well known fact that gambling is becoming a common practice at these games. Only a few days ago I was told of a man who lost five hundred dollars on a ball game in one of our respectable towns. It has come to pass that our young men, many of them Christians, are being gambled on like the race-horse and the pugilist. It is no justification to say that the players are not responsible for the gambling, for they furnish the occasion. And it is now claimed that the "professional pitcher" is sometimes bought over and that he gives the game to the side that can put up the most money. Now, is there any difference between gambling on a game of ball and that done at a prize fight or a horse-race? And are not all who in any way participate particeps criminis? Christians are admonished to be not conformed to this world, and also to shun even the appearance of evil.

Again, this game is exceedingly laborious and dangerous, and entirely without reward unless it be to the professional player and the gambler. Not infrequently some one is seriously hurt and occasionally the game breaks up with a row. Another question: Is there any difference, morally, between a row and bruises at a baseball and similar things at a prize-fight?

I hear some one asking: "Do you hope to stop the baseball?" My reply is, no; nor do I hope to stop horse-racing and prize-fighting. But I can do at least as much as the old lady with her broom—show which side I am on.

T. C. SCHILLING. Magnolia, Miss.

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## THE HOME.

## An International Transaction.

When the first ambassador from Japan arrived in Washington, during the Buchanan administration, there was great interest and curiosity manifested in regard to the strangers. Mrs. Roger A. Pryor, in "Reminiscences of Peace and War," tells of her first sight of the embassy.

At last we heard that the strangers had landed, and would soon arrive. I was in the gallery of the Senate-Chamber with an intimate friend. We were doubtful about going out with the crowd of citizens to meet the Japanese, and were hoping that the Senate and House would adjourn. Presently a member rose and said:

"Mr. President, the first ambassadors from the venerable country of Japan are about to arrive. I move the Senate do now adjourn to meet and welcome the Japanese."

Immediately another Senator was on his feet, not to second the motion, but to say sharply, "Mr. President, I humbly trust the Senate of the United States of America will not adjourn for every show that comes along."

That settled it. My friend and I hurried to our carriage, and meeting the cortege, turned just in time to drive side by side with the first lahdan, containing the ambassadors.

Our progress was slow and often interrupted, and we had abundant time to observe the two dignitaries close beside us in the first carriage. The one next me was extremely wrinkled and withered. The old man, with his wrinkled, yellow face, turban, short gown and petticoats, looked so very like my old mulatto mammy, the darling of my childhood that I leaned over and put my pearl-handled fan on his knee and motioned him to give me his in exchange.

The old gentleman looked startled for an instant, but he soon understood, and I became the possessor of a Japanese fan. But then a strange thing happened. I was suddenly overwhelmed with confusion, and sank back beside my companion, pulling her parasol well over my face.

"Was it so dreadful?" I implored. "I'm afraid it was," said she. "Hide your fan from the others. We will never tell." Presently she added, thoughtfully, "I wonder what your Aunt Mary would say?" I did not wonder. I knew perfectly well what my Aunt Mary would say.

## Bottling Port Arthur.

When the first brief press despatches told of the Japanese attempts to block the Russian fleet in Port Arthur as Lieutenant Hobson tried to bottle up the Spaniards in Santiago, all the world thrilled with the story of the heroism of the little men who handled the ships. Almost incredible, however, is the circumstantial account of the third and successful venture, as told in the Century Magazine.

Nine steamers had been prepared for the operation, each loaded with cement, which would harden when the vessel sank and become solid rock. Each vessel was armed with a machine gun to keep the crew employed during the terrible time when they would be under fire. A fleet of gunboats and destroyers convoyed the vessels to clear the way, and if possible pick up the survivors.

A gale sprang up as they started, and

soon a heavy sea was running. The ships became separated, and the commander set the signal to turn back, intending to wait for a quiet night. But the Japanese Nelsons "failed to see" the signal, and each ship held its course. The first to arrive found the destroyers already fighting with the Russian patrol ships at the mouth of the harbor, and thinking that the work had begun, steamed straight in.

There had been hot work before, but nothing equal to this. The Russians had mounted new batteries near the water on both sides of the channel, and had set up new search-lights. As the first ship started in, one after another the search-lights picked her up, and battery after battery opened fire on her. Observation mines were fired, throwing a great glare over the water.

Into this brilliant light the blockading ship advanced. Mines exploded all about her as she steamed on, and shells whistled over her, plunged into the water on all sides, or crashed into her hull or through her rigging. But luck was hers, and no shot struck a vital place. On she drove, straight into the channel, her men working the gun and singing their war-songs as they fired.

The Russians had built a heavy boom across the channel to keep the "Japs" out. Slap against this went the steamer, tore through it, and on up-channel till fairly in the middle of the narrowest part. Then she swung across the fairway, let go her anchor, and fired the mine in her hull. She went down as truly as if the whole thing had been a drill.

Hard behind her came her mates, one after another. The crested combers driving in on the gale were chopped and torn by the myriad shells that screeched from the Russian batteries. The search-lights played over the water with steady, unceasing sweep; every instant exploding mines added to the din and glare, but still they came. All but one reached the harbor, and strove to win the appointed place. The second passed the boom, picked her place, and went down by her master's hand. The third struck the boom, turned broadside, grappled it and went down. Two others turned ahead, and astern of her across the fairway and sank. Russian mines sank the other three farther out, but the channel was closed. The great object was attained.

Then under that awful hail of shot and shell the destroyers picked up the escaping crews. Of the ships which went down outside every man was rescued, but those who reached the boom found return cut off by the opposing gale. There was to them but a single course open, and they took it gladly. Gaining the shore, they formed and charged up the heights, determined to sell their lives dearly in an attempt upon the Russian forts. But the Russians, admiring their heroism, held their fire, and greeted them with cheers as they made them prisoners.

## Chickasaw Association.

The Chickasaw Association meets at Union Saturday, Sept. 1, 10 miles east of Enterprise, on the M. & O. railroad. Union church is in a fine neighborhood, and they want a good attendance. Conveyances will meet the trains on Friday at Enterprise.

Should it be impossible to get there on Friday and you will write W. L. Brunson, Jr., Enterprise R. F. D. No. 2, you will be met Saturday. Bro. Bailey attend.

W. H. PATTON, Mod.  
Shubuta, Aug. 13, 1906.



# The Baptist Record.

PUBLISHED EVERY THURSDAY

BY THE  
MISSISSIPPI BAPTIST PUBLISHING COMPANY.

321 S. State Street, Jackson, Miss.  
Entered at the Postoffice at Jackson, Miss.,  
As Second-Class Matter.

T. J. BAILEY, EDITOR AND MANAGER.  
H. P. SPROL, S. ASSOCIATE EDITOR.

When your time is short, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In respecting change of post office, do not fail to name address from which and to which the change is to be made.

## All the Counsel of God.

The Angus says that Dr. A. C. Dixon of Boston, announced in an interview that he is to become pastor of Mr. Moody's church in Chicago. He says that he is to be free in his beliefs, and is to preach as led by the Spirit. "Nothing," he said in the call or acceptance regarding restricted communion or infant baptism. He "will have nothing to do with ordinances contrary to the word of God," as he says; and "others will not be restrained from following the light as they see it." He has "no intention of ceasing to be a Baptist." Mr. Dixon will make this compromise in order to become the pastor of "great inter-denominational institution, given to the evangelization of individuals and for winning souls all over the world."

Mr. Dixon cannot "declare all the counsel of God." He "has no intention of ceasing to be a Baptist." And yet he is to become pastor of an interdenominational church. He is to be free in his beliefs, and is to preach as led by the Spirit. He will hold "all the counsel of God," and yet will hold back much of it, that he may become pastor of this large evangelizing interdenominational church. The Apostle Paul reminded the Ephesian elders that he had "kept back nothing" that was profitable "unto them and had not shunned to declare unto them all the counsel of God." But Mr. Dixon will retain silent on some parts of it, as he says. He cannot be faithful to the commission of his Divine Master, who requires that his messengers, not only hold, but also declare the whole counsel of God; that they not only make disciples among all nations, but also that they baptize those who accept him as Saviour and Lord, and train them in universal obedience. Does he believe that he will be "led by the Spirit" in withholding acknowledged divine truth from the people? Does the Holy Spirit lead men to keep back that which the messenger has been commanded through his inspiration to teach? Is not the guidance of the Spirit always in accordance with his revelations in the word? If not how shall one escape carnage and fanaticism?

Dr. Dixon will be "nothing to do with ordinances contrary to the word of God." But the church of which he is to become

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pastor will have ordinances administered which in his estimation are contrary to that word, and the pastor will be expected and even required to see that some other official of the church administer such ordinances. If he does not speak out against such practices, the people, who do not know his double life, will think he approves them. Thus he will allow and encourage the acceptance of a tradition of men in his opinion to make void the universally acknowledged commandment of God. If infant baptism (sprinkling) should universally prevail as New Testament baptism, there would be no such thing as believer's baptism which that Book confessedly enjoins. How can he do it? Can he be "led by the Spirit" in it?

Dr. Dixon will make this compromise that he may enter into a larger field and have a better force for evangelization. But the warrant of the perpetual presence of the Omnipotent One in this work is written only on the commission to baptize and train disciples, as well as to make them. Our risen Lord said: "Go make disciples, baptize them, and train them in universal obedience." True, the symbol is not so important as the truth, the sign as the grace, baptism unto Christ as faith in him; but it does not follow that one is more authoritative than another. All revealed truth is equally authoritative. One truth may be more important than another, but no one can be more authoritative than another, since each one depends for its authority upon the expression of God's personal will. Baptism is not so important as faith, but it does not therefore sink into an unimportant and insignificant water-ceremony about which the disciples of Christ differ. It is a divinely appointed symbol of saving truth, a mold of doctrine which should not be broken. It is required of the minister of Christ that he give it the same frequency of mention and the same importance which it has in the New Testament, no more and no less.

Dr. Dixon has a consuming desire to win men to the faith and the confession of Christ. But, beyond all question, baptism unto Christ is the New Testament method of confessing him. That book does not enjoin the "profession of religion," but the "confession of Christ." It does not say that men professed religion and joined the church, but that those who gladly received the word were baptized, and in this way the Lord added to the church daily those who believed and were in the way of complete salvation. How can a Baptist minister teach less than this? How can he get his consent to be silent about it? While Dr. Dixon muses the fire will burn. His conscience, if he do not sear it, will stir and move him to utterance.

This change of a popular Baptist preacher to the pastorate of an inter-denominational church may do some harm to the young who are not rooted and grounded in New Testament faith and practice, but the influence will not be wide and strong. Mr. Dixon has never been accepted anywhere and at any time as a leader. And now as never before our people are studying and thinking.

On the other hand, God may overrule this and other like incidents for good in his kingdom, even for the plucking up of plants which he has not planted. Mr. Dixon will continue to be a Baptist in faith and in practice, if not in preaching. He cannot remain unknown. His refusal to sprinkle infants as baptism, or his indifference to that ceremony, will be marked, and his views on the subject will be sought, and may be demanded, by some sincere and consistent Christian mother. What he is personally

may have more weight than what he has gotten his consent to be ecclesiastically. His convictions may have more influence than his preferences. Many of those who believe in him as an evangelist, and love him as a pastor, may come through him to know "the way of the Lord more perfectly."

## The Covenant-Keeping God.

Many years ago there lived in Scotland a noble Christian woman whose only son became recklessly wicked, and left home and country without so much as a good-by to his shantly mother.

Years and years passed; the mother passed from young womanhood into old age, becoming more and more noted for her cheerfulness, her faith and good works. When in a ripe old age she lay dying, her old pastor asked her if all was well with her; if there was anything that troubled her in any way. She said: "All is well; nothing troubles me; there are no clouds." The old pastor, knowing as he did of this wicked boy, had long wondered at her unfailing cheerfulness and abiding faith, and was so surprised that she so confidently said, "nothing troubles me" that he could not refrain from asking her if she felt no anxiety about her wayward boy. She looked at him in great astonishment, and exclaimed: "And dae ye think my God can lie? Nae, nae, my God is a covenant keeping God. He cannae lie. I've nae anxiety for my bairn."

A few years after this wonderful mother's death, this "prodigal son," then a gray-haired man, returned to his old home, just as vile and depraved as it was possible for him to be. Not a great while after his return he became deeply convicted on account of his sins, was converted, lived to be an old man, was noted for his great piety and good works, and was greatly honored and loved by all who knew him.

These facts were given by one who knew them. They are set down here to encourage disheartened parents, to teach and train their children aright, and to hold on to the "covenant keeping God." He cannot go back on his word; he will keep his promise. "Be not afraid; only believe." "In due season, ye shall reap, if ye faint not." You may not see the reaping here and now, but ye shall know of it hereafter and rejoice in it.

We see from the Nacogdoches Plain Dealer, Texas, that the anniversary service held in the Nacogdoches Baptist church, celebrating the close of the first year of our own Dr. A. J. Miller's labor there as pastor, was very complimentary to him. The exercises were elaborate and attractive. We expected just such a year's work from him. He always does that way. We shall be glad to see him back any time.

The senior editor chanced to be in Greenwood on last Lord's day, and heard a strong sermon by Dr. A. V. Rowe, who preached for Pastor Burr in his absence. Greenwood is quite a prosperous Delta town, and we learned that the Baptist cause is also prosperous, under the leadership of Pastor Burr. We dined with our old friends, W. C. Johnson and wife.

Rev. J. T. Ellis has just closed a great meeting at Pleasant Ridge, Holmes county, in which there were 25 baptisms. He had to his help Revs. J. J. Shanks and C. T. Kincaid.

Aug. 23, 1906.

On Aug. 16th, Deacon George Duke, of the Lula church, Madison county, died of typhoid fever.

Miss Bird Stapp will sing in a meeting at Baldwin, Miss., beginning Thursday, Aug. 23. She is fine help in a meeting.

In our last issue over 330 baptisms were reported in 33 meetings. This gave an average of 11 additions to each church. Surely the Lord is doing marvelous things in Zion.

Rev. B. A. McCullough, assisted by Rev. M. R. Cooper, began a meeting at Sartoria on the last Lord's day, and expect to organize a church there before the meeting closes.

The going of Dr. Dixon from the pastorate of a regular Baptist church in Boston to an undenominational institution in Chicago is looked upon as an experiment fraught with unjustifiable risk to himself and to the Baptist cause.

Rev. B. F. Miller has recently closed a good meeting at Unity church, Yazoo county, assisted by Rev. J. D. Jamieson of Louisiana. There were a half dozen confessions of faith and the church generally and greatly strengthened.

Work on the new building of the Second Baptist church, Jackson, is progressing nicely. It is ready for the roof and is beginning to look very much like a splendid, modern church building. Pastor Price has been holding meetings for several weeks, mainly with country churches, where the Lord is greatly blessing his labors.

Ex-Governor Longino, upon assuming the duties of Sunday School Superintendent of the First Baptist church, Jackson: "I was for many years a lawyer dealing with various legal matters. Then I was a judge, and on the bench I had to judge of great issues between men. Still later I was made Governor of the great State of Mississippi, in which capacity it became my duty to grapple with some of the weightiest problems that have ever come before any Governor of the State. In all of these I was more confident of my ability to meet the issues which came before me than I am today to meet the responsibilities which devolve upon me as superintendent of this Sunday school. I accept the place because the Sunday school and church have asked me to do so, and because of the hope of doing these children good."

## Query.

Ought Missionary Baptist churches to receive members from the Primitive Baptists on their baptism? Please answer in next issue.

R. W. BRYANT, Clinton.

(We think so, unless there should be special reasons for not doing so.—Ed.)

## Grenada to Change Pastors.

After November the first, the First Church of Grenada wants a new pastor. The church has made great gains during the last three years, both in numerical strength and financial ability, and has some workers of spiritual power. It is now a good opening for a strong man of wisdom and consecration.

WM. F. ROBERTS,  
Retiring Pastor.

Tupelo, Miss., Aug. 17, 1906.  
The Baptist Record, Jackson, Miss.:

## THE BAPTIST RECORD.

The Lord has been gracious to me in four meetings recently. I was with T. A. J. Beasley at Sherman, Miss., 10 days—27 added to the church, 20 by baptism there. Next I was with Bro. S. V. Gullett at Poplar Springs, Miss., and 13 were added to the church, 8 being by baptism. Then the encampment came and it was great. From there I went to help J. A. Landers at Camp Creek church, and 6 were added to the church, 3 being on profession of faith for baptism. Last Sunday I began with W. J. Epting at Dumas, where 5 joined for baptism. In these meetings some made profession of faith in church, yet have not decided to be baptized. The Lord lead them. T. T. Martin begins with me at Tupelo 1st Sunday in September.

Yours truly,  
R. A. KIMBROUGH.

## Poplar Springs and Berwick.

Last week we were with Pastor J. C. Buckley at Poplar Springs, twelve miles east of Hazlehurst. The Lord was with us in great power. The church was revived, five happy converts were received for baptism. This is a new church, and they are few in numbers, but, under the leadership of Bro. Buckley, they are pressing the work. They have most of the material on the ground for building a house of worship, and expect to press the work to completion. This is a mission church, and money invested by the State Board in such work as this; will yield lasting results. Pastor Buckley has the love and confidence of his people, and is leading them wisely, and surely the cause will succeed.

This week it was our pleasure to be with Pastor E. Gardner, at Berwick. This is another young church, but there are some of the Lord's own there, and Pastor Gardner is happy in the love of the entire church and community.

The Lord was with us, and the people of God were revived, and two bright young girls followed Christ in baptism.

The people were kind and hospitable, wherever we went. They showed their appreciation of the "visiting preacher" in many ways. It is our purpose, unless directed otherwise, to enter the seminary this session, in order to better equip myself for the work of the ministry.

D. W. McLEOD.

McComb, Miss., Aug. 18, 1906.

## Two Other Meetings.

### Crenshaw.

Here we began on Wednesday following second Sunday in July, E. L. Wesson in charge, but were rained out until about the following Wednesday, getting five days only without the rains for services.

Meeting continued over 4th Sunday. Results, four baptized.

The people greatly enjoyed Bro. Wesson's sermons, and undoubtedly we should have had a larger ingathering but for the rains.

### Longtown.

This meeting began fourth Sunday in July, J. R. G. Hewlett in charge. The meeting continued one week. Results, five by letter and four by baptism.

Bro. Hewlett's sermons were enjoyed by all who heard him. He is clear and forceful.

These two brethren are good help in meetings.

Fraternally,

R. L. BUNYARD.

Como, Miss.

## Crystal Springs.

Dear Bro. Bailey:

The last issue of the Record is full of good news. In the reports of special meetings over the State, mention is made of 348 baptisms and 100 additions to the churches by letter and restoration; one young man is licensed to preach, and several young preachers are planning to enter the seminary this fall. Certainly the news of revivals and ingatherings of more preachers and better preachers is good news. The article from the Watchman on Extempore Listening is worth reading and remembering and repeating a thousand times.

The writer very much enjoyed being with Pastor Farrar and his people of Strong Hope church last week. Beginning on Sunday, the 19th, the meeting continued six days, with ten additions, six by baptism and four by letter. The pastor and church love each other and both love the Lord and delight to serve him. But this church could easily have preaching for half time and ought to do so by all means.

Our meeting begins here next Sunday, the 26th. Bro. R. H. Tandy of Hazlehurst will be with us. Brethren, help us with your prayers.

Yours to serve,

J. WESLEY DICKENS.

Aug. 20, 1906.

## For the Baptist Record.

The church at Raymond held a meeting of days, beginning on the second Sunday in August, continuing until the following Saturday, inclusive.

The pastor of the church at Natchez, Bro. J. A. Held did the preaching after the first day.

While Bro. Held is a new man in the State, yet he announced at the beginning that he had come to preach the old gospel. He was indeed faithful to his word, but presented many of the old truths in a new and striking way. To an attractive personality, with a cultivated and well stored mind, is added in him a burning zeal for the salvation of the lost.

Our people, both church and community, manifested their interest by attending all of the services and by giving close attention to the word preached. The stores of the town were closed during the hours of the morning services.

The church members were greatly revived and many of the unconverted were awakened, followed by a number of professions of faith in Christ. There were three additions to the church by experience.

Bro. Held was called away before his work here was completed, but we hope to have him again soon.

W. T. RATLIFF.

Raymond, Miss.

## Open Doors.

One of the most startling and dramatic utterances of Bishop Fowler, in an address on the doors of opportunity that invite God's people to enter fields white unto the harvest, swept the audience like a storm: "Doors, did I say? No, no, not doors—not narrow and measured openings, not doors with hinges! Why, the whole other side of the world has fallen out and left the entire Orient open for our entrance and our labors! Are we going to enter that vast world-wide open doorway to the East?"—Selected.



## SUNDAY SCHOOL LESSONS.

Aug. 26.

## The Rich Young Ruler.

Mark 10:17-31.

**Matthew Text.**—If any man will come after me, let him deny himself, and take up his cross and follow me."—Mat. 16:24.

Jesus had just taught in the house where he had blessed the little children whom fond parents had brought to him how men could enter into the kingdom of God. When he was going forth from the house, one whose heart had been stirred came unto him with the greatest question of the universe—who was he? (v. 17). A rich (Mat. 19:22), moral (Mark 10:20-21), young (Mat. 19:22), ruler (Luke 18:18).

1.—A Noble Ambition—17-20.

What did this ruler of the synagogue seek? (v. 17). Did he believe that Jesus could tell him how to gain it? He seemed to say to Jesus: "You are good and have it; now tell me how I can become as you are and have it too." Did Jesus claim the power to give it? (John 10:28). What did he say to him? (John 10:33). What is it to him? To come into communion with him, to share his spirit and purpose and character. What marks do you see of this young ruler? earnestness and sincerity? (v. 17). How did he address Jesus? What was Jesus' response? (v. 18). What did he mean? Not to teach his own divinity, as if he said: "You call me good; only God is good; if therefore I am good, I am God." But he answered from the young man's standpoint, who felt that he could do anything required, and needed only direction, and said: "Only one is good, even God, and to be good one must be like him; the word should not be used as a mere compliment." What did this young man expect? That Jesus would tell him some one great thing that would secure the favor of God and bring eternal life. To what commandments did Jesus refer him? What did the young ruler say? (v. 20). What proof in first clause of verse 21 that he was sincere and upright? Had he not been, Jesus would not have been drawn to him with affectionate regard. Was this man satisfied with what he had already achieved? Matthew records (19:20) that he asked, "What lack I yet?" If this man could not gain eternal life by his obedience is it possible for any man to do so by his morality?

2.—A Great Sacrifice—21-27.

What did Jesus say to the young ruler must do to inherit eternal life? (v. 21). How did he meet his requirement? (v. 22). What was his trouble? Earthly treasure. He loved that which he possessed better than that which he desired to obtain. His difficulty was not the riches, but his love of them. He was unwilling to give wealth a second place. He went away because he was not equal to the test. Jesus put the touchstone to him, and revealed his heart. He went away sorrowful, because he desired eternal life, and yet could not pay the cost. What general lesson is taught here? That one must put away any obstacle which is a hindrance to full surrender to Christ. When the young ruler had gone away what did Jesus say to his disciples? (v. 23). What response did he make to their astonishment? (vs. 24, 25). What did he mean in verse 25? That it is just as impossible for those who put riches above him to enter into the kingdom of God as it is for a camel to go through the eye of a sewing needle; both are equally impos-

sible. The disciples so understood Jesus. He did not use the word, scholars tell us, which describes the little door or gate that is some times found in the large door or gate in some Eastern cities, and through which a camel might crawl if stripped of his burden, but the word which means an ordinary needle and nothing else in the New Testament. How did Jesus answer their immeasurable astonishment and question? (vs. 26, 27). What did he mean? That God could remove all hindrances, that he can take away the love of wealth, that he can put another trust in man's heart. Jesus then did not teach that riches are evil and will keep a man out of heaven? No, indeed; but that trust in them will do it (verse 24). Can Christ use a rich man in the service of his kingdom? Yes, indeed; but he cannot use one who is unwilling to be separated from them, and to become poor for his sake. Were any rich men among Christ's disciples? (Mat. 27:57). Why is it hard for a rich man to enter the kingdom? (Mat. 13:22). What does Paul say about those who will, are anxious and determined to, be rich? (1 Tim. 6:9, 10). "An eagle one winter day swooped down on the carcass of a lamb encased in ice in the current above Niagara Falls. As he feasted, his talons became entangled and frozen in the fleece. When he saw himself approaching the falls he struggled with powerful wings to rise. But the weight was mightier than the wings, and he was swept down the precipice. That, said an apostle, is the fate of many who choose to seek wealth rather than eternal life (1 Tim. 6:9, 10.)"

3.—A Strong Inducement—28-31.

This test given the rich young ruler touched and moved his disciples. What did Peter say to Jesus? (v. 28). This is what we have done. Have we stood the test? Shall we have eternal life? What was our Lord's answer? (v. 29). Did he mean that men must abandon their property in order to become his disciples? Did not Andrew and Peter have a house and a home? (Mark 1:29). And John also? (John 19:27). What then did Jesus mean to teach? That men must be willing to become poor for his sake, that they must hold all that they possess subject to his will, that they must make full surrender of themselves and all they have to him.

What did Jesus say those who do this should have here and now? (v. 30). What did he mean? "Not literally an hundred houses or brothers or mothers in the place of those left, for that would be impossible; but an hundred times value from them, and blessing in them. What was a barren rock before becomes a gold mine."—Peloubet. How could persecution become a blessing? Get the answer out of Rom. 5:3-5. What shall be the reward in the world to come of those who make this surrender? (v. 30). What is the great truth of this lesson? Commit to memory 1 Cor. 3:21-23. What warning did Jesus give in verse 31? What does it mean? Many who are first in point of time and seem to be highest in rank and power and trust shall be last in reward in the new kingdom. What was commendable in the young ruler? He had reverence for God, noble desires, good character. Wherein did he fail? He preferred his property to Christ; he chose temporal wealth rather than eternal life.

Monteagle Dots.

On the top of the Cumberland Mountains, over two thousand feet above the level of

the sea, Monteagle finds itself a Mecca for the tired and weary ones of the steaming valleys below.

Monteagle has really been crowded. It has been a problem to find accommodations for all; but the closing of the several conventions of the past week or two, and of the great musical events of last week, served to thin out the crowd somewhat, and beautiful Monteagle still hangs out the latch-string of welcome.

The great International Training School for Sunday school workers recently held here was in every respect a success. The enrollment was nearly double that of last summer. Mississippi was ably represented on the program by Landrum Leavell. Never to be forgotten was the twilight service held by members and friends of the school on Sunset Rock. No more inspiring place could have been chosen. The view of the valley far below and of the slowly sinking sun into a sea of golden glory was one of magnificence and splendor. If there is a sermon in a stone, what a powerful spiritual uplift is felt in such a scene as that from Sunset Rock! Little wonder our Lord went up into the mountain to teach and pray.

Our own Miss Belle Kearney was one of the principal speakers at the W. C. T. U. convention of last week. Her voice, so strong and clear, was easily heard in every part of the large audience, and her enunciation was so distinct that no word was lost. The Nashville Christian Advocate says that she "electrified the Woman's Christian Temperance Union in its convention"; that "she has many of the qualities of Miss Frances E. Willard"; and that "Tennessee, Mississippi and the South may well be proud of this daughter." Mississippians who were present rejoiced in this rare gift of God to the world.

On last Tuesday evening Senator Carmack delivered his famous lecture, "Character," to a large and enthusiastic audience. It is very refreshing to hear such lofty sentiments so eloquently expressed come from the lips of a politician. Senator Carmack was most severe in his denunciation of the liquor traffic.

One of the greatest addresses heard at Monteagle this season was that of the gifted Mrs. Glenn of North Carolina before the U. D. C. convention. Mrs. Glenn, who was formerly Miss Lumpkin of South Carolina, has been for years a prominent speaker in the circles of the United Daughters of the Confederacy, and, as before, she thrilled her hearers with her beautiful language and still more beautiful sentiment. She entreated for purity of life and the sanctity of the home, declaring that the great mission of the U. D. C. is not only to cure the past with its precious memories, but to build upon the foundation of former greatness a still more glorious future. God speed such a mission!

Conventions galore! The W. C. T. U., the U. D. C., the D. A. R., the Press Association and the great Training School under Dr. Hamill! Monteagle can well claim to be a convention center.

And now comes the baby show. Monteagle is justly famed for its beautiful children. To watch them is a pleasing sight in the early evenings, when the orchestra plays and the shadows begin to gather. On Thursday, Aug. 9, the annual baby show occurred, presenting a scene that will linger long in the mind's eye. The prize is now awarded by ballot. It was once given by judges, who left on first train after their decision.

(Continued on Page 8.)

## Two Meetings.

Knoxville.—This began third Sunday in July and continued five days. Every day we had rain, until all said they never saw the like before. But a goodly number went anyway, and Bro. J. R. Johnston, who was preaching for us, seemed to be at his best and preached as if a thousand people were before him. Mych good seeds were sown and we trust in good soil, and we feel that the harvest was not all reaped. One joined by letter and four by baptism. To the Lord be all the glory.

Providence.—Here we began first Sunday in August and continued till Friday afternoon, Bro. M. O. Patterson preaching. The weather was ideal and everything seemed to be attuned to the touch of the Holy Spirit. The conversations, the songs, the prayers and the talks of the brethren all seemed to be spiritual forces efficient and effective. The Spirit opened the hearts of people to the gospel light, which revealed to them sins they never knew before. Old men made new vows to God, and younger men and women being convicted of sin, surrendered themselves to the great Burden Bearer. One was received by letter, one restored and twenty-six for baptism. To

the Lord be all the glory.

J. B. POLK.

## Poplar Springs.

This church is located at Sumnerland, on the Gulf and Ship Island railroad.

Last first Saturday being the set time for the annual meeting, all was ready. Rev. W. E. Farr, a Mississippi College boy, was invited to do the preaching. He and his wife reached the church on Saturday. Brother Farr did all of the preaching.

The church obligated themselves together on Saturday to pray for the success of the meeting, and at the close of the meeting we felt the result. There were 31 added to the church, 24 for baptism and 7 by letter. Bro. Farr labored 6 days as faithfully as I ever saw a man. It is a treat for any church to have Brother Farr with them. The church was revived and I feel much good was done in the meeting. Brother Farr and wife came to Sumnerland as strangers, but went away with many friends. The church wants him to come again, and proved it by making him a free-will of \$53.47.

Sumnerland is a hustling little place. They are wide awake, working for the Master.

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has done as well for its policy-holders as any company. It should have done better, as has recently been shown. Under the present management all policy-holders may expect unusually favorable results. This is made reasonable by the facts that it is a strictly Mutual Company, operated under New York laws, which are now the best in the world; that its great volume of business means smaller share of expense on each policy, and that the new methods and economies, which are now a part of its constitution, will save immense sums which must go to the policy-holders, as the only proper place. Mr. Charles E. Hughes, who became famous by conducting the investigation of the Legislative Committee, and who speaks with authority, has recently said: "We have had great companies exposed to close and unsparring analysis, only to find that their solidity was as the rock of Gibraltar. I would rather take insurance in a New York company compelled to transact business under these restrictions, than in any company not so restricted, and I believe that will be the sentiment of the people of these United States."

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S. P. ARENDER.

Mars Hill.

This grand old church has just been in the midst of a precious season of revival. Our protracted services began on the first Saturday in August and continued for seven days.

Rev. W. P. Price of Jackson was with us and did the preaching, to the delight of all who heard him. I regard Bro. Price as a great preacher and a mighty

workman for God. He preached the gospel of our Lord in its simplicity, purity and power, and God honored his work in our midst.

During the meeting Christians were built up in the faith, strengthened and edified, and were made to rejoice in their privileges as children of God and were encouraged to do greater things for the Master. Our church was greatly revived and strengthened, and there were seventeen accessions to her membership—one by letter and sixteen by baptism. We are glad that Bro. Price came. He won our hearts and our prayers follow him.

Now, I want to say a few words about our church here. This is a country church, located in Amite county, ten miles west of Summit. The church employs a pastor for half time, and knows how to treat him well, too. During the last year she has built a pastor's home at a cost of something more than \$1,000.00, all of which has been paid. None of the credit is due me, however, for this work was begun while Bro. Spoles was pastor here.

In addition to this, when Dr. Lowrey was here in the interest of the buildings for Mississippi College, the church made a most magnificent showing, and covered herself with glory—her subscriptions reached \$1,300.00. Since that time \$100.00 more has been added and we believe that the list will easily reach \$1,500.00. Besides all this, the church is now entirely free from debt.

But, the church is making progress along other lines. That which rejoices me more than all is that I believe there is a steady growth in grace, and a deeper spiritual life and consecration among many of our members. This seems to be true both in the lives of the older people and also the younger members. The church meets in a prayer meeting once a month, and these meetings are participated in by both young and old. I thank God for this.

In many respects I believe that Mars Hill is one of the best churches in the State. Some of the best people in our land are here. I have been here only since January, but I have already become strongly attached to the work here. It is a genuine delight and deep joy to work with such a people. May the Lord lead them on to greater things for His honor and glory. We thank God for what He has done for us, and press on toward loftier heights in the service of Him who has redeemed us.

Fraternally,

T. J. BARKSDALE.

Summit, Miss., Aug. 17, 1906.



## From North China.

The North China Mission Meeting is just over and we have had a helpful time of it. This June we met at Pingtu, where reside Dr. and Mrs. J. M. Oxner, known and loved by Mississippians as natives of that State. You have noticed how anxiously he has been calling for the gift of a hospital; after we saw the conditions in which he has to work we decided to say something further.

Dr. Oxner has only one little 8 by 12 room which serves as a drug room, dispensary, and operating room. Think of more than forty anaesthetic cases last year in a place not big enough to turn around in, and with light from only one window, paper covered, and so dark that on cloudy days it is impossible to operate! Would surgeons at home work in a place like that? Verily not. Things can not be aseptic, yet Dr. Oxner works marvelous cures, and the only explanation is that for His own great glory among the heathen, God overcomes dirt, germs, filthiness of body and surroundings and makes them well.

The people come though there is no place to keep such patients as should have extended treatment—some come as far as 65 miles. In two years there have been 10,000 new patients, of whom only 52 were treated free, and none who came were turned away because they had no cash. Fees from patients for 1905 amounted to Mex. \$696, and the average fee is the small sum of thirteen and one-half cents Mex., or say seven cents gold. One fine feature of this work is that it is self-supporting. In two years they have bought more than \$1,000 drugs and instruments.

The need is for a hospital with a good number of wards into which more serious cases may be taken. The plant will cost only \$2,500. Let me cite two cases. One is a free fight in which a woman suffered a broken arm and leg, and a man a broken leg. After two or three days they wished attention from Dr. Oxner, but before the hour set next morning to operate their relatives carried them away, the woman's arm bound so tightly that it meant certain death in a few days to the arm and also to the woman. No room, no hospital at the moment of their readiness, and death where it might have been life!

A poor fellow just returned from Africa could not be taken because there was no place for him; I saw him dying on a stone doorstep, one of the most pitiable objects in human form I ever saw, and when they announced his death Dr. Oxner said sadly, "If only I had had room, I could have saved him!"

Dying on a stone! And no friend to pity! No use to talk of a loving Savior when the death groan is already hardened by the rock beneath his head!

Many come and after treatment go to an inn; many are refused because they can not pay for room in an inn. Many are treated and lie on the streets, waiting for the doctor's return next day; most of these die.

Do you not think with us that Pingtu needs a hospital? Are there not some who read this who will now and here have a part in this, for the glory of God?

Fraternally,

EDGAR L. MORGAN.

Hwang-hien, Shantung, July 9, 1906.

tained in Utica by the very sad death of one of our brightest and best girls. When I reached Concord, Brother McKee, the pastor, was having a good meeting. But death was in the community, and Wednesday we laid to rest the little daughter of one of Concord's most faithful members. Sunday morning we were called upon to repeat this experience. But the Lord was present to save as well as to comfort. Eight were added to the church, seven by baptism and one restored. Brother McKee has a strong hold upon his people and the Lord is greatly blessing his labors.

## Utica, Hinds County.

We had Brother W. P. Price to help us here. Everybody who knows W. P. Price knows that the preaching was well done. The church was greatly helped, and this was what we needed most. We had to work in opposition to the world, the flesh and the devil in the form of a series of ball games. However, the congregations were good and twelve joined the church, seven by baptism and five by letter. We all feel that it was a good meeting and that the faithful preaching of Brother Price will continue to bear fruit in the years to come.

Fraternally,

W. S. ALLEN.

Utica, Miss.

## Humburg.

Bible reading services were begun in the Baptist church in Hamburg, Miss., about the 23rd of July and continued during the week by our beloved pastor, Bro. G. S. Jenkins, which was instructive and helpful to all. Preaching services began the 5th Sunday following. Bro. J. E. Wills did the preaching, to the satisfaction of all, and greatly endeared himself to our people. The services were good from beginning to end. Seven were baptized, several joined by letter, and many others are seriously thinking of the salvation of their souls as a result of the meeting. Bro. Wills' preaching is plain, practical and forceful. We understand that he will soon enter the foreign field as a missionary. May the Lord bless him richly in this undertaking. The organization of a B. Y. P. U. at this place bids fair to a more united effort on the part of God's people to advance the cause of the blessed Master in the near future. We ask the prayers of all Christians.

A MEMBER.

Ogden.

Just closed a meeting of eight days with the Ogden church. The results was 19 for baptism, two by letter, several restored to full fellowship. The writer did the preaching, as I am a new man in Mississippi. I am from Louisiana; have accepted pastorate care of Hebron and Ogden churches. I organized a church at town of Benton and we are ready to build a parsonage. Miss Maggie Cameron and Miss Cora Graham were so kind as to donate lot for parsonage. Dear pastors, would you kindly take a collection of your churches for our church house? Any amount from any one sent to me at Benton would be thankfully received. May God ever bless the work of this State.

B. C. CONANT.

Benton, Miss.

Continued from Page 6.)

Of course, there are many disappointed mothers, and sometimes not a few mad ones, both with the judges and with one another. Have you ever attended twilight prayers at Monticello? They have been called ideal. The large hall is usually packed with people, the singing is spirited, the prayers and testimonies short and to the point. The children greatly enjoy these services and voluntarily repeat passages of scripture at every service. How cold is the average Mississippi prayer meeting in comparison!

If you can do so by all means spend your summer vacation in the mountains. There is nothing so exhilarating as mountain air, nothing so sublime as mountain scenery, nothing so thoroughly satisfying as freedom from mosquitoes, and nothing among the summer resorts of our Southland quite so welcome as the spiritual environment at Monticello.

## Charter of Incorporation of the Clinton Laundry and Ice Manufacturing Co.

1. Be it remembered that J. W. Province, John James, W. T. Lowrey, P. S. Stovall, A. G. Graham, W. W. Cupit and M. Latimer and their associates, successors and assigns are hereby declared to be and constitute a body politic and corporate under the name of the Clinton Laundry & Ice Manufacturing Co., to exist and have succession for fifty (50) years, and to have its domicile at Clinton, in the State of Mississippi, County of Hinds.

2. The object and purposes of said corporation is to purchase, construct, maintain and operate a steam laundry, and to purchase, install, maintain and operate a plant for the manufacture of ice, and for the purpose of carrying out either or both of the above named purposes, the said corporation shall have the power to buy, sell, own, control, manage and operate all such property, either real or personal, and all material or appurtenances, fixtures and equipment necessary, useful or convenient to the complete carrying out of the purposes herein mentioned or incident thereto; and for the further purpose of exercising and using all of the powers, rights and privileges conferred upon the corporation as is provided by Chapter 25 of the Annotated Code of Mississippi of 1892, and all subsequent acts thereto.

3. The Capital Stock of said Corporation shall be \$3,000.00, with the right to increase same to \$10,000.00, divided into shares of \$5.00 each, and the corporation may begin business when 20 per cent. of the Capital stock has been paid in.

4. Said corporation shall be managed by a Board of Directors elected by the incorporators at the first meeting. Said Board of Directors shall have full and complete management of said corporation, and shall have the right to pass all necessary by-laws, to determine the number of officers and the duties of same, the manner of electing such officers, and shall fix their compensation.

5. A meeting of the stockholders for the purpose of organizing under and accepting this charter may be held at the place and at the time upon the call of one or more of the above incorporators, after giving one day's notice of the time and place of said meeting, in such manner as they may determine.

## TWO GOOD MEETINGS.

Concord, Yazoo County.

The meeting here was greatly hindered by sickness and death. On Monday I was de-

## AHEAD OF EVERYTHING! GLORIOUS PRAISE!

Is the GREATEST work of the GREATEST masters of Sacred Song.

DR. W. HOWARD DOANE AND W. J. KIRKPATRICK.

Read what the good Judges say:

Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old."

Dr. R. H. Carroll, Sr. of Baylor University: "I have examined with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."

Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."

Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."

Dr. B. D. Gray, Secretary of Home Missions: "It is in every way a splendid book of praise."

Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."

Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

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ROUND AND SHAPED NOTES.

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DOCTORS AND PATENT MEDICINES FAIL—PANOL SUCCEEDS.

Mr. W. G. Manuel, Biloxi, Miss., says: "I suffered for 23 years with a most severe case of indigestion. After I had been treated by three Physicians with no benefit, I began to use patent medicines. I used everything I could hear of without results until I got the wonderful PANOL. It gave me quick relief. My appetite is fine, and I scarcely have any symptoms of my old trouble, although I have used only two bottles up till now. It has done more for me than all that I tried for years put together."

Hundreds of people bear similar testimony. PANOL is the great remedy for disorders of the stomach. It is also a great blood purifier and renovator of the system. It is the ideal spring medicine. A few bottles taken now will insure good health through the Spring and prevent a spell of fever later on.

Pleasant to take as lemonade, 50 cents, six for \$2.50. Sold by druggists and dealers in medicines.

ROYALINE MEDICINE CO., Ltd., New Orleans.

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Only a small amount of money to start. Demand in riches with every sale. One sale makes a lifetime customer. Sells to every family. People will come to you for it. Staple and bread, and safe as government bonds. No canvassing. No peddling.

You benefit yourself and bless your neighbors by handling it. Business people as well as farmers can sell it from their homes or places of business without taking up time from other affairs.

For full particulars address with name, P. O. County and State, Dr. H. Gregory, Little Rock, Ark. Write today.

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Departments of Music, Expression, and Book-keeping. Electric Lights. Complete system of Waterworks. Two Dormitories. New School Building. Training course for Teachers. Tuition \$3 per month. Board for entire Session of nine months, \$1. Board by the month \$10. \$100 in advance will pay Board, Lodging and Tuition of a student for session of nine months.

Our Teachers are all graduates of Leading Colleges. Next session opens Sept. 10th, 1906. Write for handsome Catalogue.

W. F. Bond, A. B. Principal.

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WITHOUT DRUGS

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Agents: Virginia Institute, Bristol, Va.

Owned by Baptist State Convention of Virginia.

Select school for girls. 18 students from Mississippi last year representing Jackson, Meridian, Yazoo City, Newton, Clinton, Vicksburg and Hattiesburg.

As last year, the Mississippi party will leave on Sept. 17th, chaperoned by Prof. Jones.

Four story brick and stone building, located 1900 ft. above sea level, healthful climate, inspiring view of mountains, city of 18,000, strong courses, able faculty, 113 piano students last year, 26 new pianos. Reasonable rates.

For Catalogue write J. T. Henderson, Bristol, Va. Box 114.

## HICKS' CAPUDINE

(LIQUID)

has CURED all aches and pains, colds and indigestion for many years, and has given satisfaction wherever used.

IT WILL CURE YOU

Get a 10c Trial Bottle Today

Regular Sizes, 25c and 50c

ALL DRUGGISTS SELL IT

## Time and Place of Associational Meetings.

August

West Judson, New Prospect; 5 miles north Blue Springs, Frisco Railroad, 28th.

Tippah, Canaan church, 10 miles north Ashland, Wednesday, 29th.

September.

Chickasaw, Union church, Saturday, 1st.

Sunflower, Gunnison, Y. &amp; M. V. Railroad, Tuesday, 4th.

Zion, Bethany church, Calhoun county, Wednesday, 5th.

Oxford, Yocoma church, near Taylor, I. C. Railroad, Wednesday, 5th.

Columbus, Mabon, Southern Railroad, Thursday, 6th.

Copiah, Wesson, I. C. Railroad, Friday, 7th.

Judson, Oak Hill, Itawamba county, Tuesday, 11th.

Chickasaw, Eru, M. J. &amp; K. C. Railroad, Tuesday, 11th.

Tishomingo, Kossuth, Wednesday, 12th.

Magee's Creek, Mt. Pisgah church, 7 miles north Franklinton, La., Thursday, 13th.

Tallahala, Bethlehem, 6 miles east Laurel, Saturday, 15th.

Strong River, Magee, G. &amp; S. I. Railroad, Tuesday, 16th.

Pearl Leaf, . . . . ., Wednesday, 17th.

Calhoun, Antioch, 4 miles southeast Banner, 19th.

Union, Unity, Jefferson county, Thursday, 20th.

October.

Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Friday, 5th.

Liberty, Mt. Zion, Saturday, 6th.

Yalobusha, Coffeeville, I. C. Railroad, Wednesday, 10th.

Central, Salem, 2 miles south Learned, Y. &amp; M. V. Railroad, Thursday, 11th.

Landerd County, Hickory Grove, Thursday, 11th.

Mississippi, Ebenezer, 12 miles southwest Liberty, Thursday, 11th.

Choctaw, Salem, Kemper county, Friday, 12th.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tockish, 5 miles southeast Algoma, M. J. K. C. Railroad, Tuesday, 16th.

Dear Creek, Indianola, Southern Railroad, Tuesday, 16th.

Coldwater, Arkabutla, Wednesday, 17th.

Lawrence County, Shiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Osyka, I. C. Railroad, Saturday, 20th.

Bogue Chitto, Tylertown, Friday, 26th.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. &amp; S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Hobolochitto, Leaf River, Louisville, Oktibbeha, Pearl Leaf, Pearl River, Red Creek, Sipsey, Tombigbee and Trinity Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

## Illinois Central Railroad.

Annual Stockholders' Meeting at Chicago, October 17. Personal Attendance of Individual Holders Des'ed

FREE TICKET TO THE MEETING.

Public notice is hereby given that the regular annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the company's office in Chicago, Illinois, on Wednesday, October 17, 1906, at 12 o'clock noon. To permit personal attendance at said meeting there will be issued

To Each Holder of One or More Shares of the Capital Stock of the Illinois Central Railroad Company, as registered on the books of the company at the close of business on Monday, September 24, 1906, who is of full age,

A Ticket Enabling Him or Her to Travel Free

over the company's lines from the station on the Illinois Central Railroad nearest to his or her registered address to

CHICAGO AND RETURN, such ticket to be good for the journey to Chicago only during the

Four Days Immediately Preceding and the day of the meeting, and for the return journey from Chicago only on the day of the meeting and the

Four Days Immediately Following, when properly countersigned and stamped during business hours on or before Saturday, October 20, 1906—that is to say, between 9:00 a. m. and 5:00 p. m.—in the office of the Assistant Secretary, Mr. W. C. Eruen, in Chicago. Such ticket may be obtained by any holder of stock to the President of the company in Chicago, but each stockholder must individually apply for his full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the company.

A. G. HACKSTAFF, Secretary.



## WOMAN'S WORK.

Mrs. J. L. T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:  
Mrs. E. W. Spencer, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## The End of the Way.

My life is a yearisome journey.  
I'm sick with the dust and the  
heat—  
The rays of the sun beat upon me,  
The briars are wounding my  
feet—  
But the city in which I am travel-  
ing  
Will more than my trials re-  
pay—  
All the toils of the road will seem  
nothing.  
When I get to the end of the  
way.

Then the last feeble step has been  
taken,  
And the gates of the city ap-  
pear—  
And the beautiful songs of the  
angels  
Float out on my listening ear,  
Then all that now seems so mys-  
terious,  
Will be plain and clear as the  
day,  
Yes, the trials of the road will  
seem nothing.  
When I get to the end of the  
way.

N. Z. WHITE.  
In Christian Observer.

## Woman's Position in Japan.

It is an old tale that women in all non-Christian lands hold a position greatly inferior to that which men occupy. Commodore Perry was told, when endeavoring to negotiate a treaty with Japan in 1853, that no foreign woman should ever place her foot on that sacred soil. The doctrine of Buddha de-  
clared that a woman must be made over into a man, if she hoped to inhabit Paradise. The great and good Commodore Perry would be filled with astonishment could he come back to this world and see the wonderful changes that have taken place in the Island Empire. Women's clubs have sprung up all over the land, whose aim is culture, a reform in family life, the cultivation of sweet charity. The present empress of Japan is a woman of noble spirit, full of sympathy with her sisters in all their struggles after progress, and ready to lend a helping hand in all works of benevolence. The last annual report on education shows that out of 92,000 teachers in primary schools, more than 12,000 are women. Boarding schools for girls in connection with Christian missions are found in nearly

all the great cities, and one of these had over a thousand names on its rolls.

A high Japanese official, present at the tenth anniversary of the Baptist Girl's School in Sendai, said: "You missionary ladies have done a vastly greater work for Japan than you ever dreamed of. Our government had no hope of success in establishing girls' schools until we were inspired by your successes. You have been to us as timely reinforcements to a discouraged army, and without your example there would now be no growing system of higher female education."

A Japanese soldier was so strong and well that he had never felt the need of help from anyone else. But after a while he was shot down on the battle field. As he lay, sorely wounded, on the Manchurian plain, and the rain pelted his helpless, suffering body, for the first time in his life he longed for some one to bring comfort and succor. Some kind-hearted Chinese peasants, finding him, took him to a place of safety. Afterwards, while at a hospital near Tokyo, a Christian woman came to him. Her heart had gone out in prayer for the poor wounded men, that they might be willing to hear about God. Then it was that the face of the man mentioned above flushed with joy, and he said: "There is another man in that bed over there that wants to know about God, too." What a joy to the earnest, loving worker to lead two groping ones into the light.

## Grandmother's Crutch.

Through the large old-fashioned windows with the small panes, a sunbeam falls into the room, and seems to sleep on the floor.

Grandmother is dozing, her arms resting upon the arms of her wide, easy chair. One wonders which is whiter, her snowy hair, her sweet, pale face, or her wasted hands, which have done so much work and rocked so many little children. Baby, meanwhile, is having endless fun. He has taken possession of the crutch, fallen from the sleeping grandmother's hands.

Of the crutch he has made a horse, and what a horse! High-mettled, prancing, indomitable, the charger gallops around the room beneath the youthful horseman.

What fun it is—nothing less than intoxicating! Look out, chairs! Look out, earthen jug, on the edge of the table! But now the noisy horseback ride has waked grandma. She opens her eyes, and at the spectacle meeting them, is aware of a peculiar impression. That crutch, to which she had so slowly become resigned, the necessity to use which constituted still a heavy cross!

She had always looked upon it as a necessary evil, one of those

displeasing objects one would dispense with all the more readily, that they have become indispensable. Brave and wise though she was, there would come days when grandmother's life assumed to her the appearance of a sorrowful, unintelligible trial. She was baffled by the difficulties of her task, like a child learning to read, bewildered by the great undecipherable words with which books seem to bristle. And behold her ugly crutch, clasped in the dimpled hands of her dear grandchild, caressed, carried in triumph, like the prettiest, most amusing of toys! She felt that in that graceful picture of baby life, there might be concealed some mysterious, beneficent intention, some message meant for her.

Her thought, trying to fathom what lay before his eyes, was led upward, to the holy will which orders our destinies—the wisdom which knows what man can never know. The thought of him who makes the young ivy to clasp the rough trunks of old oak-trees; who, over crumbling walls scatters profusion of wild roses, and, to brighten the evening of our lives, sends to aged grandmother's laughing boy, that these may mingle their gold locks with the white ones, and with their fresh round cheeks kiss the furrowed, care-worn foreheads. By this time, baby, tired out, was slackening speed. "Give me my crutch," said grandmother.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM  
Take the Old Standard Grove's Tasteless Chills Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form. The Quinine drives out the malarial and the Iron builds up the system. Sold by all dealers for 2 years. Price 50c.

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J. A. MOREHEAD, President.

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## Can Cancer Be Cured? It Can.

We want every man and woman in the United States to know what we are doing. We are curing Cancers. Tumors and Chronic Sores without the use of the knife or X-Ray. And are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures.  
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YES MY CHILD IF YOU DONT USE MAGIC WHITE SOAP, SAY MA IF I LIVE WILL I BE AS BIG A GOOSE AS YOU

Rub Magic on soiled parts, leave them in water one hour; No boiling; no washboard; no backache. If you use MAGIC WHITE SOAP, will iron easy as magic; has no resin like in yellow soap.  
Get your grocer to order or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.  
**MAGIC SOAP CO., Ltd. New Orleans**

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Father uses it for business letters; Mother for social, club and church work; children for school lessons; one and all for personal correspondence. It isn't necessary to pay \$100. We have hundreds of used, shop-worn, and rebuilt typewriters, of all styles and makes, at prices from \$20 up. These machines are in fine working order and just the thing for home use—will answer your purpose as well as though you paid \$100.  
Write for address of nearest branch, or samples of work and prices and state kind of machine preferred.  
Typewriter Exchange Department  
**American Writing Machine Company**  
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## Mobile Jackson and Kansas City Railroad Company.

	No. 2.	No. 4.
Lv Mobile,	7:00 a. m.	4:30 p. m.
Ar Beaumont,	9:45 a. m.	7:10 p. m.
Ar Hattiesburg,	12:10 p. m.	8:25 p. m.
Ar Ellisville,	12:40 p. m.	
Ar Laurel,	11:30 a. m.	8:45 p. m.
	No. 6.	
Lv Laurel,	11:30 a. m.	5:30 a. m.
Ar Newtor,	1:50 p. m.	8:00 a. m.
Ar Louisville,	4:45 p. m.	11:00 a. m.
Lv Louisville,		11:10 a. m.
Ar Ackerman,		11:10 p. m.
Ar Mathiston,		12:56 p. m.
Ar Houston,		2:18 p. m.
	No. 8.	
Lv Houston,	6:30 a. m.	2:18 p. m.
Ar New Albany,	8:45 a. m.	4:40 p. m.
Ar Middleton,	11:10 a. m.	7:00 p. m.
Sunday only, 11:00 a. m. Daily except Sunday.		
	No. 5.	No. 9.
Lv Middleton,	6:30 a. m.	1:20 p. m.
Ar New Albany,	8:45 a. m.	3:37 p. m.
Lv Houston,	10:53 a. m.	6:05 p. m.
Ar Houston,	10:53 a. m.	
Ar Mathiston,	12:12 p. m.	
Ar Ackerman,	1:05 p. m.	
Ar Louisville,	2:00 p. m.	
	No. 1.	
Lv Louisville,	2:10 p. m.	8:30 a. m.
Ar Newt n,	5:20 p. m.	12:01 a. m.
Ar Laurel,	7:45 p. m.	2:20 p. m.
	No. 3.	
Lv Laurel,	7:00 a. m.	2:20 p. m.
Lv Ellisville,		1:00 p. m.
Lv Hattiesburg,		7:40 a. m.
Lv Beaumont,		8:40 a. m.
Ar Mobile,		11:39 a. m.
Daily except Sunday. Sunday only 2:40 p. m.		

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Wholesale and Retail Pianos and Organs Victor Talking Machines, Violins, Guitars, and all kinds of Musical Instruments.

**Sermons.**  
The word "sermon" does not occur in the Bible, except as a reference by the chapter makers. Paul, in his charge to Timothy, says nothing about sermons; but charges him to "preach the word." Conformity to the world seems to be a growing evil in our churches: the people demand entertaining sermons, rather than spiritual preaching. In order to meet this demand, pastors are liable to give special attention to drawing sermons instead of doctrinal truths.

There are two kinds of Christian religion—one of the head; the other of the heart. Head religion is devoted to sermons; which must be brainy and eloquent, so that hearers will speak of same in praise. On the other hand, heart religion seeks for instruction in righteousness and encouragement in every good word and work. Strange, the word brain does not occur in the Bible; while heart is referred to over a hundred times. Allusion to the head are all outward, save one in Ecclesiastes.

A forceful writer recently says: "Poetic sentiments, literary utterances, dissertations of science, may bring crowds without results; but you cannot preach the word without coming in contact with one or more members of the Holy Trinity, and you cannot preach either of these without, in the last if not the first analysis, teaching some doctrinal truth which will bring results."

Pastors are oftentimes ruined by the demand for good sermons—one that believes."

something that will please the fancy or interest the ear: while churches ignore the injunction of Jesus: "Be ye doers of the word and not hearers only."  
Sermons are good in their place; but where is their place—possibly in the pulpit, if on gospel lines, before the church alone; more likely in a seminary before students. Otherwise the preaching must be the word. Preparation for sermons leads to arrangements for singers and for costly temples—and forms of worship. This is followed by pride, and ceremonial worship—denying the power thereof. We must follow the book.

## Evangelism.

I have just read with much delight the fine article of Bro. Yarborough under the caption The New Evangelism. But would it not be better to leave off the words The New, and have it simply Evangelism? If it is after the New Testament order, then it is as old as the gospel and not new.

I like the whole article, and hope it will be generally read. There is one thought in the article that has especially impressed me, and I pray that it may be burned into the mind of every reader of the article. He says, referring to Evangelism, "It lays emphasis upon preaching. By the foolishness of preaching, God has purposed to save people. It is the Evangel of Christ that is the power of God unto salvation to every one that believes."

Preaching is teaching, but let us not forget that teaching is not preaching. I believe that Christians ought to be taught in Sunday school, and from the pulpit. But the gospel must be preached to sinners if it be effective. This is God's way, at least.

If Bro. J. B. Gambrell stated the facts in the last issue of the Western Recorder, it will not cost our Mississippi State Board anything to put evangelists in the field, as the evangelist will not only raise his own salary, but perhaps leave a surplus in the treasury.

We need men of large caliber, full of the Holy Ghost, to evangelize some great commercial centers in our State.

I agree with Bro. Yarborough that the evangelists should be under the direction of the State Board, and should not serve churches that are able to stand alone and take care of themselves.

J. R. SAMPLE.

**Saves Time, Health and Money.**  
"Time is money." "I have used 'High's' Tonic with the best success, and have recommended it to friends, who say it always cures. In cases where months' were formerly lost from occupation, by taking this Tonic, chills and fever are kept off, thereby saving time, health and money." Sold by Druggists—50c. and \$1.00 bottles.

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THE BAPTIST RECORD,



## Deaths.

## Resolutions of Respect.

In the city of Memphis, on June 7th, 1906, as a result of an operation for cancer of the stomach, our beloved brother and clerk of the Hollandale Missionary Baptist Church, Robert S. Golden, died. He was called "come up higher," and has gone from us to take up his abode in the city of God, there to be with his blessed Master, whom he served here, and to be with loved ones who had already passed over the river of death.

Therefore, be it resolved, that in the month of Bro. Golden we feel that our loss is great. We will miss him in his accustomed place at church; we will miss him as a church clerk and most of all we will miss him as a citizen and friend.

Resolved, further, that we extend our sincere condolences to his bereaved family and bid them remember that our Father in heaven knows best and "doeth all things well," and that all things work together for good to those that love the Lord.

As was said at his funeral: "The steps of a good man are ordered by the Lord, and he delighteth in his way."

Bro. Golden was a good man.  
G. A. SPIVEY,  
B. COLLUM,  
PAUL HOLLAND,  
Committee.

## Mrs. Carrie Lee Smith.

Mrs. Carrie Lee Smith was born Sept. 1st, 1862 and died June 5th, 1906. Profound faith in Christ and joined the First Baptist church when about twelve years old. She was a member of Friends church at her death.

She died in the triumph of a living faith in Christ, and expressed a willingness to go and be with Him. Miss Carlee was a quiet, Christian lady, she always respected when asked to support the church in any way.

She was an ideal step-mother to her husband's only daughter, whom she taught at home and made every necessary sacrifice to send her off to college.

She was noted for her kindness to the sick in her neighborhood. Nursed her husband through several severe spells of sickness as none but a loving and devoted wife can do.

This church has lost a good member, and her husband a noble and devoted wife.

Resolved that a copy of this be spread up in four minutes and another send to the Baptist Record for publication.

S. A. MOORE,  
Dr. J. W. W. LYLE.

## Lilly.

Died at her home at Tipton, August 6th, 1906. Mrs. Mattie Lilly wife of Mr. Geo. Lilly, age 35 years. Mrs. Lilly was a woman of meekness and faith and was ever ready to raise her voice in defense of the right. Her membership was with Florence Baptist Church. After funeral services conducted by the writer the body was interred in the Tipton cemetery near her home to a was the great day. Mrs. Lilly leaves a husband and 3 children: by her first husband, Mr. Lowther, and 2 by Mr. Lilly to whom for her. May the good Lord comfort them.

M. S. SUTTER, Ministerial Student, Mississippi College.

## Mrs. L. A. Havard.

Sister Havard passed into the presence of God on July 24th, 1906, age 63.

She was a member of the Knoxville Baptist church and leaves a husband and one child and five grandchildren behind. We weep not as those that have no hope.

As our friends pass away, we thank God they have been on the Lord's side.

May the Lord comfort the bereaved and bless the sad occasion to the good of all who love him.

J. B. POLK,  
Roxie, Miss.

## MARRIED.

## Hudson-Hutcheson.

At her home three miles from Centerville Miss Rosa Hutcheson and Mr. Arthur Hudson were united in matrimony July 25th. Miss Rosa taught last session in Blue Mountain College.

Mr. Hudson is a dentist at New Albany, Miss. All their many friends wish for them long, happy and prosperous lives.

A. H. CLARK.

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Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232 Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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## Lula Meeting.

We began our meeting with Lula church on the first Sunday in August.

Rev. M. R. Cooper did the preaching, to the satisfaction of all. The meeting continued for eight days. The church was greatly revived, and membership enlarged by 32 additions, 21 of which number was received by baptism.

We showed our appreciation of Bro. Cooper in part by presenting him with a purse of \$55.75. The pastor's salary was also raised \$25.00.

B. A. McCULLOUGH.

## New Salem.

The pastor began the meeting with New Salem church on the second Sunday, and was joined by Bro. M. R. Cooper on Monday, who did the preaching from then on.

Meeting closed Friday night. We had three additions by baptism, and we hope for others to follow.

We all appreciated Bro. Cooper's preaching very much and though we are weak numerically we made him a purse of \$16.65.

B. A. McCULLOUGH.

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## Two Good Meetings.

Hillsborough.—On the fourth Sunday in July the writer assisted Bro. W. S. Ford in a five days' meeting, the writer doing all the preaching except two sermons. Taking all things in consideration, the meeting was a great success. Some of the members absent, some sick, and an Indian ball play; all this to contend with, but the Lord gave the old church a revival and two members, and more to follow soon. This church has run down to some extent, but it has some of the "salt of the earth" in her membership.

Mt. Olive.—Fifth Sunday in July the writer had the pleasure of yoking up with Bro. J. T. Dale of Collins, and for four days we enjoyed preaching for Bro. Ford to this noble band of brethren. The church was ripe for a revival, and I never saw people do better work for their Master—15 added to the church. Young converts went right in to the prayer service and led in prayer. It was easy to preach to such a people. Bro. Dale seemed to be at his best, and left a good impression on the people. These churches are in Hopewell Association. They both love Bro. Ford, who has been breaking the bread of life to them for 15 years. May the Lord continue to bless him.

G. W. NUTT.

## Saw it in The Baptist Flag.

W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms.  
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### Two Meetings.

I have just returned from Mississippi, where I held two meetings. The first was at Schlater, in the Delta, the 4th of July. This church the writer was pastor of before coming to Louisville for the Seminary. It was good, indeed, to be there with many of God's anointed ones. We had a great meeting. It was very spiritual from the beginning, and the congregations increased from the beginning. We had four to unite with the church, which will prove to be good material to the church. They gave the writer a purse of \$61 as a token of their appreciation.

At Providence was the other meeting, with our life-time friend and brother, B. A. McCulloch, of Clinton, 3th Sunday. This meeting was noted for its large crowds, exceptionally fine interest on part of all the people. Were many professions of faith and four or

five additions. Some who joined wept aloud. They gave the writer a purse of \$32 as a token of appreciation. We had with us in the meeting one of the finest young singers in the State, Bro. Julius Rushing, of Springfield church, south of Morton, Miss. This young brother is doing a great good and has a bright future.

I want to congratulate the Baptist Record on its marked improvement, and especially the issue of the 9th of August. I have never read better literature anywhere at any time than in that issue. It should be preserved. Dr. Gambrell's article on the life of Bro. Lomax is well worthy of a famous place in our library. Also other reading matter. God bless the great work in Mississippi.

Truly and fondly,

W. R. COOPER.

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### Some Good Meetings.

I have just finished the third meeting with my churches, to-wit: Springdale, New Salem and Ebenezer. The first named began on last fifth Sunday and continued one week. It has never been my privilege to enjoy a better meeting. The Spirit of the Lord was among the people, convicting sinners, converting mourners and comforting Christians. Eternity alone will reveal the results. The following week was spent with New Salem, with similar results. This week with Ebenezer, a church, I have been serving since 1880, but four or five years. Here God's children were much edified and sinners awakened, with several public professions. In these meetings there were fifteen additions to the churches.

Bro. T. R. Paden did nearly all the preaching in these meetings. I doubt if there is a more consecrated and worthy brother in this or any other State than Paden; he is an able, clear-cut expounder of the truth. It takes an intimate acquaintance with him to know his real worth; he wins the hearts of the people wherever he holds a meeting.

D. L. WILSON, Kosciusko.

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This is beyond question the most popular drink in America today!

Its delicious taste; invigorating qualities, and fine digestive properties, make it particularly suitable to the almost universal American demand for a drink that is healthy, delightful and refreshing.

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Don't forget, please, that they have no branch schools and devote their entire time to one institution, which positively enables them to give their students the cream of business training.

The attention of the readers of the Baptist Record is called to the advertisement of the Nasal Shield Company, which appears elsewhere in this issue.

This company has discovered a new method of treating Hay Fever which does away with all drugs, and it is so simple that one wonders why it was not thought of long ago. It is claimed by the manufacturers that relief is afforded almost immediately after the patient begins treatment, and cures have been effected even in the most obstinate cases. They have issued an attractive little book describing the method of treating this annoying disease by the use of their apparatus, and will mail you one absolutely free if you will drop them a postal to-day, and enclose the Baptist Record when you write. The address of the company is 434 Fidelity Trust Co., Kansas City, Mo.

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for a few more in Club Home of Meridian Female College a whole session. Largest and best private college in the South. Apply at once to President J. W. Beeson, Meridian, Miss.

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